

ANALYSIS OF RELEVANCE OF AUSHADHA SEVANA KALA (TIME OF DRUG ADMINISTRATION) ACCORDING TO SHARANGADHARA SAMHITA W.S.R. TO LEKHANA KARMA.

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ABSTRACT

Aushadha sevana kala (Time of drug administration) is an important principle be considered while treating a disease. To highlight its imperial role in *chikitsa*, there is an immense necessity to analyze this concept which is the need of the hour. Acharya *Sharangadhara* has explained five types of *Aushadha sevana kala*. Time of administration is an essential tool for administration of *aushadha*, negligence may lead to failure of treatment. *Bhaishajya kala* is mainly explained in relation with *rog bala*, *rogi bala*, *particular dosha*, *dushya* and various other factors. Nowadays this relationship has been neglected, while administering the *bheshaja* so *aushadhi dravya* did not show its

complete effect. According to *Acharya Sharangadhara* for *Lekhana karma* drug must be given in early morning or at bed time without food. There must be some different logical reason for suggesting single action of drug in two different *kala* (Time). Instead of taking medicines according to modern concept like twice or thrice in a day, we can give it with appropriate quantity and in specific period of time to enhance the effectiveness of medicines. This article is intended to discuss the application and relevance of time of drug intake with reference to *Lekhana karma* based on conceptual review through the *Sharangadhara Samhita*.

KEYWORDS: *Aushadha sevana kala*, *Vyadhi avastha*, *Lekhan karma*.

INTRODUCTION

Aushadha sevana kala is the time in which drug to be administered by due consideration of *dhosha*, *prakriti* (body Constitution), *vyadhi avastha* (disease status), *vaya* (age), *dushya* etc.^[1] The time of administration of drugs as per *Acharya Sharangadhara* falls into following five different categories.^[2a] A) *Prabhate* (early morning), B) *Diwas bhojane* (Lunch time), C) *Sayam bhojane* (Dinner time), D) *Muhurmuhu* (frequently), E) *Nishi* (Night). The period mentioned above are also related to the action of different *vayus* since *vayu* is responsible for movement and makes the medicine reach the tissues and organs. *Pitta* and *kapha* are considered as secondary since *vayu* only carries them all to the body. Diseases produced by various can be treated by administering drugs in their respective periods. Just like external therapy the time of intake of drugs also equally important. The efficacy of the internal drugs vary according to the time of intake. The time of administration of drugs is decided by *Vyadhi Avastha*. The drug given in proper time will be more effective.

AIMS AND OBJECTIVES

- To study *Aushadhi sevana kala* (Time of drug administration) in detail as per *Acharya Sharangadhara*.
- To understand the concept behind *Lekhana karma* (Scraping action) in *aushadha sevana kala* in detail.

MATERIAL AND METHOD

All the Ayurvedic and Modern literature and contemporary texts including websites about the topic reviewed and documents in study under following headings.

Even though the specificity between different *vayus* and administration of drugs is observed, yet for optimum benefits the following description will be useful wherein specific timing for administering specific drugs have been given.

- *Prabhate* (Early Morning)- Medicine useful for inducing emesis and purgation should be given in only morning. It is useful for *lekhana karma* also.^[2b]
- *Diwas bhojane* (Lunch time) - There are four subtypes of these *kala*^[2c]
 - *Bhojanagre* (Premeal) – This is useful for *Apan vayu* disorder.
 - *Bhojanamadhe* (During meal) – Action of *saman vayu* starts at the middle of meal therefore the diseases of the organ related to *saman vayu* should be treated by giving medicines in this *kala*.

- *Bhojanante* (Post lunch) – This period is related to the action of *vyan vayu*.
- *Purvam ante bhojana* (Adjacent to meal) - It is useful in hiccoughs, tremors and epilepsy. The condition where the person will start with difficulties, in an empty stomach as well as after the food, patient is advised to take drug in this *kala*.
- *Sayam Bhojane* (Dinner time) - Again there are two subtypes of these *kala*^[2d]
- *Grasegrasantar* (In between two morsels) – This period is also concerned with the act of swallowing which is controlled by *Udan vayu*. Drugs given in this period also acts on disorders of *udan vayu* like cough, breathlessness and bronchitis etc.
- *Bhuktasyante* (Post dinner) - In *Pran vayu dushti*, medicines are given in these *kala*.
- *Muhurmuhu* (frequently) – Conditions like periodical attacks like asthma and hiccoughs etc. In these *kala Aushadha* is frequently administered and treats the vitiated doshas in their *samchaya* and *vegavastha*.^[2e]
- *Nishi* (Night time) – Useful for the diseases of supraclavicular region and for *bruhan*, *shaman*, *lekhan* and *pachan* purpose.^[2e]

Apart from above types some other *aushadhi sevana kala* are given by different *Acharyas*.

- Ten types of *kala* given by *acharya Charaka, Sushruta and vriddha Vagbhata*^{[3][4][5]}
- Eleven types are given by *Acharya vagbhata*.^[6]

As per the *Sharangadhara Samhita*, for *Lekhan karma* (scraping action) drugs should be given either in early morning or at bed time without food.^[2b] Generally honey is given with like warm water in the treatment of obesity. If it is given in early morning, it gives better results. As drug which are given in empty stomach will have maximum effect on the body because stomach does not have any other things to digest. So it digest the drug very well. If the any disease because of increased weight then also this time is ideal as drug interference decrease the hunger so can be given in this time and thereby helping the patient to eat less. *Acharya Charaka* has mentioned some drugs in *lekhaniya mahakashaya*.^[7] *Ruksha* (rough), and *Chedaniya* drugs brings about *lekhana* action. These drugs are effective on *meda* (fatty tissues). *Khar* and *vishada guna* are very helpful for this action. Eg. Honey. Like warm water, ajwain etc.^[8] If these drugs are given in patient of obesity, diabetes, diseases related to *kalha dosha* etc., in proper time of administration that is in early morning, it will show maximum results on body. In the disease *Sthaulya*, *Tikshnagni* occurs. Here, *Jatharagni* is found in excessive condition whereas *Medodhatvagni* is found in *Manda* condition. It is due to *Avarana* of *Vayu* in *Kostha*. So person indulges more food, which produce

excessive Meda and vitiated cycle goes on. This cycle is broken (Samprapti) Laghu, Ruksha Guna, Karshana., Lekhanaiya, Amapachana, Dhatushoshana properties, which normalize the state of Agni. Thus the function of StrotoVibandhanasana acts against Kapha, Kleda and Meda, Which is effective on Rasa, Meda, Medodhatvagni, and provided good results in all signs and symptoms. Thus, regulated Jatharagni, checks the excessive growth and accumulation of Medodhatu and thereby causing Lakshana Upshamana of disease Sthaulya. By the properties such as Laghu, Ruksha, Ushna, Tikshna gunas it causes medodhatvagni deepana at the same time it removes avarana of meda on vata dosha hence bringing jatharagni to its normalcy. By the virtue of aforesaid gunas it removes abhisyanda from srotas & absorbs excesssive kleda which adds in samprapti of sthauilya and brings mamsa meda dhatu to their normal sanghnana state. Lekhana dravya have Katu, Tikta, Kashaya rasa, Laghu, Ruksha, Tikshna Guna, Ushna virya, Katu vipaka, Lekhana, Kapha-vata hara, Deepanapachana & Sroto-shodhaka properties. In pathogenesis of Sthaulya, dosha's like "Kapha (kledaka), Pitta (pachaka), Vata (Samana & vyana), Dusya's like rasa, Meda and Medo Datvagni mandyata" are main responsible factors.^{[9][10]}

Other hand, for diseases affecting head and neck, when patient is mainly complaints of throat infection, *kasa*, *peenas* etc. In all above conditions drug must be given at bed time for maximum efficacy. Drug should be advised as without food and before going to *bed*. *Indu* specifies the exact *nisha kala* is the time after evening meal has digested and three hours has been passed.⁽¹¹⁾ This is again advised for *lekhana karma*. Here the *lekhana karma* is given to remove the vitiated *Kapha dosha* of *urdhwajatrugata bhaga* (supraclavicular region) only. These *lekhana* action is different than the previous one. Though the *lekhana karma* is mentioned in both *kala* but their mode of action may vary from each other.

DISCUSSION

Acharya Sharangadhara in context of treatment of disease has explained various times of drug intake. This upholds the importance of deciding proper *aushadha kala* considering the components of pathogenesis. The *aushadha kala* is much flexible according to the need of the person one can select the effective *kala* for getting desired results. The relation between *kala* and *aushadha* is well established in classics by all *Acharyas*. Further chronotherapy involves altering the timing of medicine administration to improve the overall control of disease and to minimise treatment side effects. The pharmacodynamics and pharmacokinetics

of an Ayurvedic medicines is directly affected by biological activities of the body. The researcher found that in asthma the time of administration of drugs depends on the biological clock and chronotherapeutics exploring the effective administration of medicines.^[12] The effectiveness of many drugs depends on the dosage administration time. The rate of metabolism of drugs depends on metabolic fire and presence or absence of food.^[13] This relationship has neglected nowadays, such negligence may be one of the reason for not getting the desired effect from the treatment, as *aushadha dravyas* fails to show its optimum effects.

Hence, in the present study a humble effort was made to understand why *acharya Sharangadhara* has mentioned two different *kala* for *lekhan karma*. In *Prabhate kala*, *lekhana* should be given to remove vitiated *doshas* from whole body. Whereas in *nishi kala*, *lekhana* should be given as without food in disorders of supraclavicular region like *pratishyay*, *shwasa*, *kasa* etc.

CONCLUSION

The rate of metabolism of *bheshaja* by *agni* (fire) is controlled by food with the aid of proper *aushadha sevana kala* helps in treating the diseases easily.

Hence, to utilise the *aushadha* to its optimum level, *aushadha kala* have been quoted depending on the predominance of the *dosha*, seat of disease, frequency of attack etc.

Lekhana karma in both the *kala* is different as described above.

Instead of giving medicines according to modern concept like twice or thrice in a day, If it is given by according to *Acharya's aushadha sevana kala*, with appropriate dose, will show maximum effects.

This is an conceptual study and has its own limitations. Yet researches should be conducted to study on topic *aushadha sevana kala*.

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